

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SEPTEMBER 12, 1936

NEXT WEEK

DO WE NEED A CATHOLIC PARTY? Not being blessed with total omniscience we admit that we do not know the complete and final answer to this much mooted riddle. In publishing an article that tentatively approaches the dangerous question, the Editor would assume a noble neutrality: he believes that the topic should be discussed; he thinks that the article to be published is a fair presentation; but he would not at all bind himself to a championship of the position taken by the clever young author, M. J. HILLENBRAND.

DORAN HURLEY is the author of *Monsignor*. That story was found to be very amusing by some, but quite regrettable by others. There will be no controversy, we hope, about Mr. Hurley's "new pastor" whom the old-timers admire but with a lingering leaning toward their REMEMBRANCE OF TIMES PAST.

PAUL L. BLAKELY, than whom no one better understands the educational system in the United States, puts down in black figures some of the items that show WHAT THE CATHOLIC SCHOOL DOES FOR THE STATE.

MENTAL LEVELS IN LITERARY CRITICISM is a dissertation on "prose" as the word is at present misused. The New York critics have heard before from the writer, an author of several books, BENEDICT FITZPATRICK.

MORE POEMS will grace a page. And several sparkles will be thrown on STAGE AND SCREEN.

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Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,
JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN.

Business Manager: FRANCIS P. LeBUFFE.

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COMMENT

CATHOLIC education is so persistently kept before the minds of Catholics in press and platform that every now and then a note of irritation on the part of some member of the true Church becomes evident. Why this eternal question of Catholic schools and education? It might help to shift the emphasis somewhat. The attack on the individual and organized institutions has gone far beyond what is distinctively Catholic teaching; the very pillars of the individual and society are in danger. Nor can the zeal of pastors and their worthy helpers, nor parish clubs for youth meet the full brunt of the de-Christianizing. Centers of Catholic thought where the complete Christian heritage is preserved and where the vitality of doctrine is made manifest in practice are required. Such are our schools; in particular our Catholic universities fulfil this function admirably. When these achieve some degree of financial security (and it can only be through the self-sacrifice and generosity of our co-religionists) each one will become the nucleus of a system as well as of a life, diametrically opposed to the nostrums and philosophies that emanate from sciolists who form no common front for or against truth. A genuinely Catholic university is the means to build up and maintain on the one hand a Catholic culture and on the other the surest institutional protection against the many dangers that threaten us.

CLOSE followers of events in Spain have been eagerly awaiting some expression of hierarchical guidance. One such expression is the joint pastoral issued by the Bishops of Pamplona and Vitoria to the Catholics of Biscay and Navarre. These Bishops have witnessed the strange, distressing sight of Catholic Basques fighting in the ranks of Communism against their own brothers. The full import of this anomaly can only be grasped when it is recalled that the Basque provinces have always been outstanding for their strong Catholicism and their hostility to irreligious influence. In the present struggle they are divided; and their Bishops plead with them for unity. The pastoral is an impassioned exhortation not to make common cause with the enemies of the Faith and of Spain. Every word speaks the love of fathers towards erring children, a love that is deeply hurt. It plays on a common pride in their traditional Catholic loyalty and warns against the treachery of Communism. "With all the authority with which we are clothed," write the Bishops, "and in the categorical form of a commandment derived from the clear and inevitable doctrine of the Church, we say to you: *non licet!* It is not permitted to divide Catholic strength before the common enemy. . . . To give the hand to Communism on the battlefield, especially in Spain and in a section of the country as Christian as Bis-

cay and Navarre, is an aberration which could only be conceived in minds filled with illusions that have closed eyes to the light of truth."

UNDERSTANDING of the Basque character is necessary to explain the picture of Catholics fighting hand in hand with Communists. Two militant traits have always characterized these people, a deep and enthusiastic Catholicism and an equally enthusiastic spirit of independence. Their ambition has ever been nationalistic, to be a separate state apart from the rest of Spain. On this desire for independence the Communists have played skilfully, promising the Basques that a Communist victory will be followed by complete independence for the Basque country. Even in this hope of independence their love of Catholicism is inextricably joined, for they say: "When we become independent, we shall make the Basque country the most religious country in the world." With a clearer insight into the wiles of Communists, their Bishops warn the people that "it is not permissible to do an evil to procure a good"; and furthermore, "it is dangerous to make pacts with a tenacious, irreducible enemy . . . because fidelity to pacts is not obligatory on those who make them without God." How much wisdom there is in the advice, "consider that the ruin of Spain is the ruin of all." This pastoral offers an indication of what Catholic leaders in Spain see in the present struggle, the determined effort of Communism to uproot all the Catholic tradition of Spain. With such an enemy there can be no compromise; and Americans with liberal ideals will join the Bishops of Pamplona and Vitoria in calling down a blessing "on those who at this moment are sacrificing themselves for religion and country."

WHILE the forces of irreligion in Spain are ingeniously seeking ever cruder ways of offering dishonor to the sacred Person of Christ, it is fitting that New York should be preparing to play host to a group of men bound together by reverence for the Holy Name. On Thursday morning, September 17, his Eminence Patrick Cardinal Hayes will preside at a Solemn Pontifical Mass in St. Patrick's Cathedral celebrated by the Most Rev. Stephen J. Donahue, auxiliary Bishop of New York, to mark the opening of a three-day National Convention of the Holy Name Societies. Bishops, monsignori and priests will be present at the Mass together with delegates from all over the country. For three days this outstanding organization of Catholic Action will join prayer with practical discussion of ways and means of spreading still farther the scope of their activity and their influence. Each morning Solemn Pontifical Mass will be celebrated in the

Cathedral. On Friday afternoon a Solemn Holy Hour will be conducted by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, in the new stadium at Randall's Island. Saturday has been set aside as "Youth Day." The convention will close with a great outdoor rally at Randall's Island Stadium on Sunday afternoon.

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SEVERAL hundred farmers trudged through August dust in a cotton field at Stoneville, Miss., after the Rust brothers' Wellsian cotton-picking machine, which will, it is estimated, throw out of usefulness 25,000,000 acres of productive land in the Middle Western States, at present supplying feed for 5,000,000 horses and mules in the ten cotton States of the South. This brings into startling prominence the function of draft animals in maintaining the balance of agriculture, and the arguments that are being put forward by horse-and-mule-production economists for the restoration of animal power as essential to agricultural recovery. There are only two ultimate consumers of farm products, it is argued, man and the horse (including the mule). Other domestic animals serve but to convert farm products into more concentrated animal foods. With the decrease of these ultimate consumers, surplus begins to accumulate, a process which has been going on since 1920. The decrease in that time of some 10,000,000 head of draft animals is estimated as throwing 40,000,000 acres of land into the production of surplus farm commodities, which is more than the total acreage of all harvested crops in 1929, in the eleven most Western States of the Union and more than the total acreage of all crops harvested in 1929 in Tennessee, North and South Carolina, Georgia, Alabama, and Mississippi. If to the staggering burden of the nation's unemployment is added the specter of many millions of human beings set adrift by the cotton-picking machine while at the same time 5,000,000 animal consumers are rendered useless, we should be facing a crisis in comparison to which previous crises will look puny. Well, the machine as yet does not work so brilliantly—few epoch-making inventions are apt to at the start. If it does work, and these consequences occur, it may do us the benefit of forcing us to probe once and for all to the root of our agricultural disorders.

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PUBLICITY of the lurid variety, given by the newspapers to the details of the latest Hollywood scandal-trial, should inspire all decent-minded readers to protest the publication of such pornography as news. In a recent editorial the San Francisco *News* urged "a reform in divorce procedure that would safeguard the rights of both parties from the dangers of star-chamber procedure and at the same time keep off the public records the unsavory details of divorce cases." It added: "We suggest that the bar association give some serious attention to the subject." The *Recorder*, a daily law newspaper in the same city, replied that the responsibility lay with the newspapers themselves, saying

that "if the powerful publishers, each of whom owns not one but a string of newspapers, sat down together and formulated a gentleman's agreement to curb this publication of unsavory stuff, the force of their example might swing their lesser contemporaries." The real solution to the situation lies in a combination of both suggestions. If public opinion is sufficiently loud in its protests and brings sufficient pressure to bear the bar association will act. Then the publishers will be pushed into their chairs with enough violence to cause them to come to an agreement for the publication of less indecent news. Public opinion, however, which is ultimately the moving force is inclined to be lethargic. It would be well for Catholics to stir it into action. If they would organize and be urgent, they could erase the blots from the news-sheet as they did from the silver screen.

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WHEN it was announced recently on the front page of the New York *Times* that Professor Edward Kasner of Columbia University had discovered a "New Geometry" in which the *sum of the parts exceeds the whole*, many of the readers arched their eyebrows and began for the moment to take stock of their own sanity; but the eyes of other readers began to bulge with delight. This latter group were, none of them, mathematicians, nor did the practical consequences of the "New Geometry" disturb them even slightly in their everyday arithmetic. None of them ran into a clothes shop and figured that if instead of buying a whole suit he should buy a coat and vest and pants, the sum of the three might include a hat or a walking stick. Nor did any motorist among them instead of driving his whole car into a garage, begin to chuck it in in pieces with the idea of repeating the performance until he had enough parts for a new car. Nor did any reader throw his New York *Times* away page by page instead of in one bulk, in the expectation of then finding in the waste-basket not only the *Times* but the *Times Literary Supplement*. Kasner's report as "geometry" did not interest them in the least, nor had they any conception of what a "horn angle" was with its curved lines, nor why the Professor was trying to dissect it, nor what strange calculation of his made him figure that he could take it apart and put it together again with more of it resulting than he had originally to begin with. It never occurred to them to remind themselves that Professor Kasner is either not saying what we think he is saying, or else he is not thinking at all, in which latter case one need hardly be disturbed by what he is saying at all. But to this group Kasner's announcement, though mathematically boring, was religiously, ethically, socially exhilarating. A new kind of thought! A system of logic in which two and two are not four, in which you get more by subtraction than you can by addition, in which you can get something out of nothing! What a boon, what a premise for a Communist, a Nihilist, an Atheist, a Behaviorist! It was the eyes of these folk that the Kasner proclamation made to bulge with delight.

MEXICAN FACTS AMERICAN DUTIES

A summary of conditions below our border

THOMAS S. HUNTER

RECENTLY the Holy Father appealed to the entire civilized world to take effective measures of defence against the advance of Communism. Russia, Spain and Mexico were cited as outstanding victims of the Communist offensive. Our Government sustains friendly relations with the Russian Soviet and the Mexican Reds. In fact Mexico's present régime would collapse tomorrow if Washington's protection and support were to be withdrawn. Our Government may ignore the Vatican's appeal, but does its encouragement of Communism on our frontier favor the survival of American institutions? Do high officials of the Administration when they fraternize in Mexico with representatives of World Revolution and eulogize the destruction of civic, social, moral and economic values south of the Rio Grande, utter platitudes or express sincere opinions?

Thousands of American tourists visit Mexico. It is a country well worth visiting. Monuments of prehistoric cultures rivaling those of Egypt; relics of magnificent European civilization that flourished until the country fell within our zone of influence; superb natural scenery; a summer that is spring, a winter that is fall; no wonder Benavente was inspired to say that Mexico would be the best governed country in the world if governed by its climate.

But many American tourists, although they see Communism in action, fail to recognize it. We might ask: What does the tourist expect Communism to look like? Would he recognize it if he saw it in the United States? In Mexico it pops up on all sides. The tourist can not step into the street without seeing official Communist propaganda everywhere. Church doors are plastered with posters exhorting the proletariat to the class struggle. Schools are decorated with paintings that require no commentary. Even the modernistic murals in the National Palace depict and glorify a new World Order that would make the normal man uneasy.

These tourists say: "We interviewed the President, a delightful man, cultured, just like ourselves—possibly they had expected to meet a Montezuma—and he informed us that his Government is reforming abuses, that all this chatter about Communism is propagated by the 'interests.'" So the

pick-pocket, when questioned, might deny guilt; he might allege that he was redistributing wealth. But when thieves fall out, when Communist Calles accuses Communist Cárdenas of being an arch-Communist, surely even the credulous tourist must be convinced.

What is this Six Year Plan that so many American politicians extol as being a sort of Mexican extension of the American New Deal? The oratory of the Revolution is grandiloquent but obscure. Let us get down to facts:

EDUCATION: compulsory Sex-Socialistic, which, within a few years, will emancipate the coming generation from what is called the God-myth and other fanaticisms. Building more schools? In the Federal District a school is added to the government system only when a private institution is closed and confiscated. In rural districts chapels, closed to public worship, have been converted into centers of subversive propaganda. The function of socialistic education is not to impart knowledge but to enter into the consciences of the children and possess them for the revolution.

RURAL PROPERTY: confiscation of farms in favor of the proletariat. This activity has been in process for a decade and few agricultural properties now remain in private hands, if the vast estates held by revolutionary magnates are excepted. Ralph Adams Cram expressed admiration for Mexican agrarian reform—the phrase does sound attractive. But Mr. Cram, being a tourist, neglected to inform himself on the "postulate" involved. Confiscation of farms or agrarian reform has not added to the nation's wealth by increasing production. It has not raised the economic status of the proletarian beneficiaries, for the landlord's rent or share was a mite compared to the graft of agrarian chiefs and petty officials. But a revolutionary "postulate," namely, the substitution of collective ownership for private title, has been "consecrated."

URBAN PROPERTY: confiscation of private residences without recourse to courts of law upon suspicion that religious worship is being practised or non-socialistic education is being imparted on the

premises. Thus a mother teaching her child to repeat the name of Jesus does so at the risk of being ejected from her home. During the course of the last few months, hundreds of residential properties have been confiscated on this pretext. In the case of urban property, confiscation is called nationalization, the property reverts to the nation, that is to say, to a closed corporation of revolutionary magnates who enjoy the favor and confidence of our Administration in Washington.

INDUSTRIAL RELATIONS: class warfare, strikes, ultimate aim to exhaust industry and transfer the administration of all sources of production to a proletarian bureaucracy. The recent Mexico City electricians' strike is reported to have cost the community fifty million pesos, but the right to strike as a sacrosanct conquest of the Revolution was "vindicated." Wherever Communism sets out to conquer, constant, damaging, often foolish strikes are an invariable prelude. They weaken the morale of the public at large, transfer leadership from the industrial magnate who has all to lose to the labor magnate who has all to gain, accustom the masses to disorder and direct action, and when the opportune moment arrives, the New Era, flaming red, is ushered in without opposition or resistance. The technic is excellent.

POLITICAL INSTITUTIONS: the Constitution of 1917 withholds from the inhabitants of the country all rights not expressly conceded in the context of the document itself. This categorical negation that the individual possesses inalienable rights inspires the principle and purpose of the Revolution. The Mexican people did not voluntarily deprive themselves of their rights and liberties, they were not consulted on the matter. Woodrow Wilson was concerned in uplifting the submerged and the oppressed, not in consulting them. The Constitution of 1917 has never been ratified by the Mexican people, neither have the Amendments by means of which disabilities have been increased and made more stringent ever received the sanction of a popular vote. To protest is an act of sedition. On the other hand the Constitution is constantly violated by the authorities themselves. For instance, the Constitution "consecrates" freedom of worship, yet acts of religious worship in private homes have been punished as misdemeanors.

CIVIC RIGHTS AND LIBERTIES: freedom of speech and freedom of assembly, although "consecrated" by the Constitution, are not recognized in actual practice. The revolutionary government considers any non-revolutionary assemblage to be a riot, which indeed it becomes when the fire department arrives upon the scene. Individual leaders who dare to protest disappear. Sometimes their corpses are found, sometimes they are not. Under the colonial régime, the Mexican army was stationed along the frontier to protect the nation from marauding Indians; now, after a century of progress, the army is garrisoned throughout the interior—old convents make excellent barracks—to dis-

courage manifestations of popular opinion and to crush any show of civic spirit. Every passenger train carries a military escort, every highway is patrolled by troops, in spite of which just the other day Senator Reynolds, of South Carolina, a vociferous partisan of the Revolution, was held up and robbed of \$400. In no country in which justice is administered, decency favored and public opinion given due consideration, is it necessary to resort to military display and occasional acts of frightfulness to enforce respect for law and order.

CHURCH AND STATE: complete supremacy of the latter in matters of dogma and ecclesiastical discipline. Transfer to a political bureaucracy of the authority and functions of the Catholic hierarchy. Bishops: most of them are not permitted to reside within their dioceses. Priests: 189 are "licensed" to minister to the spiritual needs of 16,000,000 Catholic people; one priest murdered every week—a vulgar crime with robbery as a motive—but the murderers walk about the streets unpunished. Religious: nuns of the teaching and nursing orders hunted like felons, living in imminent danger of arrest and vexation, deprived of the necessities of life. Property: all asylums, convents, hospitals, schools, seminaries confiscated. Church buildings converted into agrarian centers, government offices, labor-union headquarters, military barracks, socialist libraries, etc. Even the teaching of Christian doctrine within the precincts of the few churches still open to public worship, although a condition of the *modus vivendi*, is impossible in practice. One year ago the Rev. Dario Acosta was riddled with bullets by a group of government gunmen while in the act of instructing an infant class in the interior of a church. One month ago one hundred Catholics were arrested and fined for celebrating memorial services at the grave of the martyred priest.

What possible connection can there be between American politicians and the conditions that prevail south of the Rio Grande? That is what we would like to know. There must be some connection. For twenty years, whenever the Mexican tragedy threatens to become an issue, we have been cautioned to wait, the moment is not opportune, it would be imprudent to embarrass the Administration. Just what embarrassment our Administration would suffer if it were to withdraw its protection from the gang of ruffians each and all of whom should be serving jail sentences for crimes against life and property is not made clear. Surely our Administration must desire to interpret and carry into effect the wishes of the citizens of the United States. Surely it can not desire to connive, publicly covertly, at the destruction of civilization and the subversion of the moral, social and political and economic order on this continent.

The Mexican issue is not a Catholic issue, it is not a politico-religious issue, it is a fundamental issue in which our own essential liberties are involved. If freemen, irrespective of creed and color, fail to respond to Rome's appeal, Mexico will perish, and we who have stood by impassive and watched her agony, will we escape?

CATHOLICS MIX THEIR POLITICS

More religion for the politician

PETER KERRIMAN

ARTICLES by the Pilgrim and by Dr. Madden in a recent issue of *AMERICA* have definitely brought to the fore a subject which has more often been glossed over or been treated with the same type of secrecy which parents use toward their children in telling them the story of the stork. It is pleasant, therefore, to realize that there are others who have feelings akin to my own on the question of the Catholic in politics and who are, moreover, inclined to give vent to their opinions.

These random thoughts and impressions are a sort of hodge-podge corollary to the trained and scientific observations of both Dr. Madden and the Pilgrim. They have been gleaned here and there in widely separated spheres: in bowling-alleys and bar-rooms; from policemen and priests; from stone masons and architects; from brokers and bankers; from waiters and chefs; from Catholics and non-Catholics alike. It might be well, first to sketch in a bit of background.

It is impossible to have passed through and to have been affected, even though slightly, by the not-quite-late-lamented depression, or to have watched, even in dilettante fashion, the kaleidoscope of recent national and world events, without having experienced a keen interest in the sequence of political events and in their consequence to the individual. The present scribe confesses that he feels such an interest, and regrets he must admit that its awakening was due in the last analysis to selfish reasons. Being engaged, as it were, in the business of building houses when, as, and if required, he found himself with many others facing the indisputable imminence of growing age and indigence. The only real benefits from the passage of time occurred (purely as a side-product) in his ample opportunities for reflection, for calm and uninterrupted consideration of self, of neighbors and surroundings in the light of his beginnings and (remotely, in the human way) his ultimate end.

From this maelstrom of thought several conclusions necessarily emerged. Some of them, about self, were bitter to swallow. But all of them, strangely, were based upon facts long evident to him but which, for some obscure reason, he had never taken the trouble of piecing together in logical patterns. Prominent amongst these latter

conclusions and of major interest to him at the present time were those concerning the national condition of himself and his many fellow-Catholics as social and moral entities.

Through their own fault and due, succinctly, to the company which they have kept, Catholics in politics have not to any appreciable degree ever become identified with national administration or government. Rather, (again their unfortunate associations!) they have won notoriety primarily as members and frequently as the backbone of partly domesticated, partly savage, always highly localized and often strongly malodorous political groups. That the observation is a true one is unfortunate. The impression (amongst non-Catholics) of the Catholic as a politician and a local boss is widespread and is based upon minor groups of Catholics whose Catholicism has all too seldom guided them in either their political affiliations or actions. Strangely enough this attitude toward or definition of the Catholic politician is not limited to non-Catholic groups. It is to be found deeply rooted in the subconscious reactions of many fine Catholics as well.

It is also regrettable but none the less true that the Catholic in general has, despite the freedom of worship and religion written into the American Constitution, frequently been the butt of both tacit and open attacks arising from sectional bigotry and ignorance. His "papistry," his "romishness," his orderly religious practices and observances have been interpreted as insidious regimentation, having as their sole and unique object the establishment of an American Papal dynasty. It is unnecessary to look far and wide for concrete evidence of this fact. No matter how much spineless "hush, hush" has been employed to smooth over the incident, our corroboration is to be found only as far back as 1928.

The participation of the Catholic-American at the national poll seems, essentially, to have been a thoughtless one. By this it is only meant to convey that he has aligned himself either as a strong party-Democrat or party-Republican rather from motives of tradition than of principle. His affiliations seem to have been governed by surroundings and physical contacts which he has assumed or

inherited rather than by any strong moral reasoning. It is only in recent years, and even then not so clearly, that the Catholic has realized that his Church and the beliefs which it imposes upon him have ramifications in every one of his fields of activity as well as in his somewhat perfunctory observance of the Ten Commandments and the Commandments of the Church.

What, in recent years, has been the attitude of the Catholic toward the "intrusion" of his religion into his politics? Baldly (and it is truly a shameful admission to make) the Catholic has been uncomfortably apologetic: "Religion, of course, has no place in politics!" This reaction seems to be almost totally an instinctive one. It is certainly unreasoning; in charity, at best, one can only say that it must arise from long established habits of lazy non-thinking. The Catholic is quite willing, nay, ready to be a strong party man; but somehow his partisanship does not extend to applying his political allegiance to his religion or vice-versa. He has a hazy distaste for venturing along lines of conjecture or reasoning which involve as a possible conclusion a conflict between his moral principles and his political affiliations. Ostrich-like he buries his head in the sand and sadly ejaculates "Tsk, ts!" In stating these impressions the writer does not intend to exculpate himself or to imply that he has never been tarred by the same brush. It is, he freely confesses, only of late years that his own smug complacency has been shattered.

But the rapid rise and spread of Soviet doctrines with their possible and actual concomitants in such simple and established institutions as marriage, the right of private ownership and the like, have succeeded in bringing about a gradual and salutary awakening. Such doctrines, fifteen years ago, were regrettable but bearable so long as they occurred remotely in Russia. Today, however, we are beginning to find that the Russian misfortune is a much more proximate one than we were ever before ready to believe was possible in our own land of plenty. It must, in all fairness, be added that if the Catholic does not expect his religion to interfere in his politics, no more does he believe it possible or anticipate that his or any other brand of politics should meddle with his religion (apart from an occasional conciliatory pat on the head).

"Religion and politics do not mix" is a catchword so often employed that it might be well for us to examine it rather closely with a view to ascertaining whether, haply, there is any truth in the slogan. First to be determined is the nature of religion and the nature of politics. Both of them are concerned with our every-day existences and one of them must necessarily be subservient to the other, provided we do not wish to set up, as a premise, the double standard.

Catholicism is a mode and a code of living designed to govern every single and smallest action which we perform with a view to making each of them efficient to an ultimate end. It offers to and sets down for us broad principles which we in turn are expected to apply to whatever we may do. Failure to apply those principles either turns our

acts into so many useless motions or makes of them definitely immoral acts. Failure on the part of the Catholic (or of any human being with any religious standards) to apply those standards to everything he does is, in its most charitable interpretation, an expression of rank futility and lost motion, spiritual or physical. By implication, his failure to "intrude" his beliefs into politics or into any other branch of life or social activity is a tacit admission that he does not possess the courage of his convictions. His actions, in order to lead to any end at all, must be either positively good or bad.

Rather than be in political conflict despite his religious beliefs, those very beliefs should impel him to join battle with the corrupt political practices and trends, evidences of which he cannot help but stumble upon wherever he turns. What better banner under which to wage his battle could he possibly find than the ensign of the Church Militant? Nor does this apply to Catholics alone. Had high moral principles and practices been carried into political life by more of "the little beauties" who have reached the goal of their ambitions in Washington and the White House, the words "ward-heeler" and "graft" might not today be an integral part of our American vocabulary. In like manner, had the Catholic in America not adopted a supine acceptance of such conditions, his name today might not be so closely linked, nor so uncomfortably, to those two words.

How many Catholics really stop to consider themselves as members of one of the potentially strongest minorities in the nation? Or ask themselves how much representation they really have in this representative form of government? Or how many strong voices could be counted upon in an American Congress to shout their cause should sectional bigotry ever be able to avail itself of the seats of the mighty? In a country of 120,000,000 inhabitants is it not paradoxical that a coherent twenty per cent of that population is without coherent representation? It is a mooted question whether it is too much to expect that bona-fide representation could readily be won under our present form of government. But it is certainly too much to expect that Catholics will readily or easily jar themselves loose from their slough of indifference in a sufficient degree to realize their own political impotence in the United States.

It only remains to wonder whether, if Catholics will not act at the polls with a religious solidarity of their own party, they can ever be expected to cast their votes as individuals unconsciously linked in the real strength of their own beliefs.

This squib does not pretend to warn against or to advocate any particular candidate for any particular post. But it does have as an aim to ask one question: How many of us in November and in succeeding elections will vote as a result of mature thought and consideration? How many of us will weigh in the balance the possible and probable reactions and decisions of one man or another in office, towards questions which affect me as a Catholic or which affect doctrines in which as a Catholic I must believe?

CATHOLIC SPANIARDS HAVE ONLY ONE CHOICE

Neutrality is unthinkable, impossible

JOHN P. DELANEY

AT LAST Catholic Spain has risen, and the world has seldom seen such a unity of Catholic hierarchy and clergy and laity in a common cause. They are not fighting for monarchy. The papers have given us the pathetic picture of the young son of Spain's former king who complains that he of all Spaniards is denied the privilege of dying for Spain. No doubt with the most patriotic of motives he risked his life to gain the Insurgent ranks and offer his services. His offer was declined. Insurgent leaders bade him return again lest his very presence give plausibility to propaganda that the rising is only an attempt to restore the Bourbon throne.

They are not, in spite of the constant assertions and insinuations of a certain part of the press, fighting the cause of Fascism. That there are in the ranks men with Fascist leanings cannot be denied, as it cannot be denied that there were in American Revolutionary ranks royalists and narrow-minded bigots; but neither General Franco nor General Mola are giving countenance to their ambitions. Fascist emblems have been strictly banned and every effort is being taken to prevent the infiltration and spread of Fascist doctrine and ideals.

As the war goes on, there is more and more evident a tendency to make it almost a religious war, to make it what from the very start it has been for the Catholic Insurgents, a war for God and Spain against the common enemy of God and Spain and civilization, Communism. The new Insurgent government is proving itself as the war progresses. In every Insurgent stronghold peace and order are being restored as quickly as the confusion of civil war will allow. There are examples of what is rightly termed brutality. Men have undoubtedly been killed in the aftermath of battle for having carried arms in the Communist cause. There are those among the Insurgents who hold, and not without cause, that a lasting peace is impossible in Spain until Communism has been stamped out ruthlessly. But innocent men and women and children are not being hunted from their homes and massacred for the sole crime of not being sympathetic to the party in power. Churches and schools have been restored to those from whom they had been stolen. The people flock to Masses publicly celebrated. Leaders of the In-

surgent movement have joined in public acts of reparation for all the outrages heaped on the Sacramental Christ in Communist parts of Spain.

Now look at the other side of the picture. Where the Communists hold sway, no priest dares offer the sacrifice of the Mass in a public church, for all churches have been either burned or confiscated for the use of men who amuse themselves by decking statues of Christ in communistic garb, and show their hatred of religion by blasphemous desecration of every sacred emblem. No priest dare appear in the streets in clerical garb. No nun is allowed to teach class or minister to the sick and the orphan, or even pray in the quiet of a chapel.

Bishops, priests and nuns have faced the firing squad and less genteel forms of death for the simple and only crime of being bishops, priests and nuns. Seminarians have been slain because they dared aspire one day to the priesthood. Students have been slain because they had been imbibing the teaching of priests and brothers and nuns. Nuns and young girls have been defiled, then carried for slaughter to the very altars before which they were used to pray. And as if torture and crucifixion and slow murder of the living and burning of churches and desecration of shrines built by the faith of Spain were not enough to sate their hatred of religion, the Communists have gone to the graveyards, dug up the bodies of priests and nuns for further foul play. Nightly in Madrid homes are raided. Men and women and children are carried off because their sympathies are suspect. Limp bodies found at dawn tell of trial and torture.

These are not propaganda stories written by Catholic fanatics, but the universal account of press correspondent and visitor and refugee, Catholic and non-Catholic.

In such a crisis, can there be any doubt of the Catholic side, the liberal side, the patriotic Spaniard's side in the struggle? It is the simplest of issues. A civilization that will admit God or else a God-hating, government-destroying Communism. Neutrality for a Spaniard is unthinkable. For a Catholic Spaniard neutrality is an impossibility. His Catholicism has marked him as the enemy of Communism. He must either fight and die for his country and his God or die without fighting.

THE COTTON GIN BROUGHT APPOMATTOX

The cotton-picker creates a new social order

PAUL L. BLAKELY, S.J.

APPOMATTOX sleeps in the warm September sun, a tangle of wild roses and brier along dusty lanes, a cross-roads town perhaps, but not so much a town as a memory of what men did here on a soft April day in 1865. Between Appomattox in the Commonwealth of Virginia, and Worcester County, in the Commonwealth of Massachusetts, stretch nearly a thousand miles of plain and mountain, yet the roots of Appomattox spring from rock-bound Massachusetts. The date for which Appomattox should be remembered is not 1865. Let us put it a century earlier, for on a blustery Winter day, the eighth day of December, 1765, Eli Whitney was born in Worcester County, Massachusetts.

Eli Whitney went from Yale to South Carolina in 1793 to teach school. He never taught school; instead, he invented the cotton-gin. Invited by a plantation owner to apply his Yankee ingenuity to the problem of how to "separate," as he writes, the seed from the fibre, he soon had an improved model of a crude gin at work. "All agreed that if a machine could be invented which could clean the cotton with expedition," he wrote his father, "it would be a great thing for both the Country and the inventor." Whitney was weak on spelling, and also on prophecy; in spite of the "Patent" granted him by no less a personage than Thomas Jefferson, his invention brought him so little money with so much worry that at last he retired from the field, and died at the age of sixty an opulent manufacturer of fire-arms.

From his cotton-gin, Whitney derived no wealth, and it proved to be no "great thing" for his country. We may underscore the words of Channing who wrote that it changed the whole course of economic and social existence in the South, and, indeed, governed the course of history in the United States down to the year 1865. "It was a curse to the South, to the United States and to humanity."

Before Whitney's day, no one would have said that Cotton was King; that empty boast could not be made until 1860. Very little was grown in the Colonial South, for the management of a crop was grinding back-breaking work that white men avoided. In 1792, the year before Whitney set to work, one among many, to build a cotton-gin, the United States exported less than 140,000 pounds

of cotton. By 1800, the exports were in excess of 18,000,000 pounds, an increase directly traceable to the perfecting of the gin. Fifty years after Whitney's invention, the United States was producing seven-eighths of the world's cotton.

But this production went forward at a cost no country could afford to pay. The rise of cotton established quantity production on the Southern plantation, and quantity production in the cotton mills of New England. A new social order began, characterized by chattel slavery in the South and wage slavery in the North. To grow cotton, slaves were needed, and slaves of another kind to prepare it for the market.

Slavery had not been popular in the Old South. Patrick Henry styled it an "abominable practice" and it was condemned by Washington, Jefferson, Madison, and Monroe. Up to 1790, at least, Negro slavery existed in a mild form in the South. It was by no means unusual, but rather the custom for owner and slave to work together, as master and man did in the shops and factories of New England. Few plantations had either need or room for a large number of slaves. Ulrich Phillips has shown that in 1790, 20,000 families in the country owned one slave, about 15,000 had from five to eight, and 243 families more than 100. Of these last families, all but thirty-three lived in South Carolina and Virginia. But as the production of cotton became more profitable, plantations increased in size, and the gang-system took the place of the old easy-going methods. More slaves were then needed, and men could be found to supply them, although, theoretically, the foreign slave trade had ended in 1808.

Cotton could be grown profitably only where there was an abundant supply of cheap labor, and by 1800 that supply had become in the South exclusively Negro. Forty years later, a new social and economic order had grown up. It was made up of the aristocrats of the great plantations, and their blood connections, the aristocrats in the professions, the slave population, and the poor whites. It was an abominable order, but, as Channing writes, it governed, whether by rioting, commercial pressure, or moral suasion, the course of history in the United States down to 1865.

More than once has it happened in the course of

the world's history, that men awaken to find that the social order has been changed, overnight, as it seems to them. They then put their heads together, to mete out praise or censure. Lincoln did not lay the blame for slavery on the South, being a realist. He thought the North which engaged in the slave trade, and profited by the slave trade, equally guilty with the South. Perhaps we shall never find a decision wiser than Lincoln's, unless we acquit both North and South on the ground of invincible ignorance. Certainly, Eli Whitney must be given that absolution. He would have repaired to his school in Carolina, or hastened back to his native New England, had he foreseen the consequences.

To us they are a familiar story. We trace it in the rapid growth of slavery in the South and of the factory-system in the North; in the revolt against slavery led by Garrison and the Abolitionists; the failure of Clay, Calhoun, Webster, Hayne, Adams, to find a compromise to avert the inevitable conflict; the Fugitive Slave Act; Uncle Tom's Cabin, a most dramatic and enthralling mixture of fact and fiction, to inflame the sympathies of the North; John Brown and his band of murderers in Kansas; the Dred Scott decision; Lincoln; Secession; and war. It may have been a war to preserve the Union, or you may call it the war for Southern Independence, but it drenched the fields of Virginia with the blood of millions of Americans, ground the seed corn of the South in a deadly mortar, created a servile class in the South, and established a rift between North and South that has never closed. Had Eli Whitney tarried in New England, there might have been no Appomattox.

But shift the scene from wintry Worcester to sunny Appomattox, and again to Stoneville, a little town in Mississippi. On August 31, more than 200 men, scientists, government officials, farmers and field hands, white and black, followed a ponderous machine some ten feet high, as it lumbered through a cotton field. They were actually looking at a contrivance on which inventors had pondered since Whitney's time; a machine that can pick cotton. In less than an hour, writes Felix Belair, Jr., in a special report to the *New York Times*, it picked more cotton than a man could gather by hand, working from sunrise to nightfall. The inventors are two brothers, Mack and John Rust, of Memphis.

By stimulating the production of cotton, the gin created field slaves in the South and factory slaves in the North. It is quite possible that the cotton picker will have an exactly opposite effect, and will release whole classes of workers in the South from a bondage which has kept them in ignorance and poverty. These workers, white and black, tenant farmers and field hands, have for years taken the place in the raising of cotton occupied before 1865 exclusively by the Negro slave.

Underpaid and underprivileged, the social and economic status of a vast majority of these people is extremely low. It has been estimated that in the ten cotton-growing States, about 2,000,000 families provide 8,000,000 field hands and other workers. The cotton picker will throw about 6,000,000 of these men and women out of work. Thus a state of

quasi-slavery, created because it was profitable to a few, will be destroyed by a mechanism which makes this state economically unprofitable. Nothing else would have destroyed it, since the cotton barons look upon social reform as so much nonsense.

We know how little these unfortunate people have to lose, but we do not yet know how much we can help them to gain. The sharecropper problem disappears, but is replaced by another social problem. Many of the Negro workers will probably migrate to the North, where they may find work, if conditions continue to improve, or be added to the floating population that is a charge on the public, if they can secure no gainful employment. It is likely that the whites will prefer to remain where they are. The Rust brothers announce that they intend to lease, not sell the machines (as Whitney tried to do with his invention, but in vain) and that all profits will be turned back to the worker. But the plan, or at least the announcement of it, is so vague that it cannot be seriously considered in discussing the question of what can be done with this most needy group of men and women.

Surely here, if ever, the chief burden of providing for them falls upon the States of which they are citizens. They are faced with conditions not of their making, and with which they are wholly unable to cope. The magnitude of the problem puts it beyond the reach of any private association or group of associations. The State, then, must deal with it. Yet when we remember that these States have done little or nothing to help these people to lift themselves by degrees from a condition scarcely if at all, better than peonage, and that they have over a long period of years tolerated conditions that are simply shocking, we must feel that an appeal to the States will be made in vain. But let us not throw a stone at the cotton States. Pennsylvania, and particularly West Virginia and Kentucky, have tolerated conditions hardly less deplorable in their coal fields. Private associations, interesting themselves intelligently in the miserable condition of these people, will probably give them more aid than the States most directly concerned.

What immediately suggests itself as a solution is some form of re-settlement for these liberated workers, in the same district if possible, otherwise in some other part of the State. The majority of them are unfitted for anything but unskilled agricultural labor, a fact which will make distribution and settlement an even more difficult task. In the event that re-settlement is found impossible, we must take the chance that these people will be gradually absorbed in other forms of unskilled labor.

A solution of this problem is not called for tomorrow. But what is imperative is that it be studied at once and intensively. The cotton picker has not yet fully proved itself, although J. R. Otis, head of the department of agriculture at Tuskegee, said, after examining the machine: "It may take a little longer, but it looks like the mechanical picker is here at last." When it reaches us, we must be ready to deal with the changed economic conditions it will bring with it.

WITH SCRIP AND STAFF

THIS BUSINESS OF BEING NEUTRAL

BACK in mountain districts of North Carolina and Tennessee, where nobody is neutral about anything, they still refer to Republicans as "Radicals" and to Democrats as "Rebels." This of course, when they are designated by members of the opposite party.

Anyone who wishes to speak neutrally concerning the battles in Spain is hard put to it, even if he follows the language of the supposedly neutral press. The mess of quarrelling Communists, Socialists, and Anarchists is globally comprised under one name as Loyalists or Government forces. The insurgent armies are Rebels or Fascists. If the civil war were taking place in South or Central America we would call the opposing forces Azañistas and Franquistas, and let it go at that. But the names actually used are misleading.

Much quoted are the words of the *Osservatore Romano's* editor, Count Della Torre, in his issue of July 27-28 of this year. There is no use talking of the Madrid Government says the *Osservatore*, nor of rebels and dictators. What is taking place has no relation to ordinary political divisions and alignments.

We are speaking of something that has no human face or human soul, of something that has wedged itself in between the contestants and which shatters every sort of cohesion, every species of contrast. Let us talk of the Ku Klux Klan, as a political fact, a sociology, a method, and an objective. Let us talk of the gangster party, of those who call themselves Communists and raise Communism's flag.

If we keep on using political language, says Della Torre, if we talk about reaction and liberty, authoritarian or democratic régimes, about government and parties, the enemies of humanity will continue to use these words merely to confuse us. "The question at stake is that of humanity, pure, simple, and unequivocal." In the Pilgrim's opinion, the question of what has or has not led up to the present situation has nothing to do with our attitude at this moment.

Granted that the Catholics of Spain, at least certain influential elements among them were criminally neglectful of their duties to the starving millions, granted that social legislation was miserably neglected, granted that piety was channeled into display instead of into urgently needed works of Christian charity, granted that Catholic Spain's present plight was foreseen and prophesied in terrible warnings by some of her foremost priests and prelates, who substantially agreed with Devere Allen's doleful predictions in 1931—granted all of this (some of which cannot be granted in the bald

way just stated), it still remains true that something has intervened for which Spain's previous condition was an occasion but not a cause. This something is not a mere rebellion against injustice. It is not mere passion and despair. It is a planned assault on God, religion and humanity, and it is deliberately introduced into Spain from outside by astute and scheming men.

To avoid worse consequences, the rest of the world is obliged to remain politically neutral. But we cannot remain spiritually neutral. The Bishops of Vitoria and Pampluna were right as they appealed recently to their own Basque people, imploring them to let no sentiment as to wrongs suffered from Spain or Madrid justify in the present instance an alliance with the open enemies of God and the Christian regime that the Basques seek.

Though the issue of past wrongs is suspended for the time being, it will return in full force if and when the forces of the Right accomplish their victory. Thoughtful and presumably conservative voices are insisting upon the serious concern that will accompany the fruits of victory.

The Very Rev. Florindo Rubini, Prefect General of the Congregation of Servants of the Sick, who recently escaped from the massacre of the Religious of Barcelona and tells his story in the *Osservatore* for August 13, believes that mere exhaustion will bring the bloody conflict to a fairly speedy end. But he likewise believes that once order has been restored "the work of reconstruction will be long, tedious, complicated, and difficult."

Communism has given too many and too great indications of its power to allow us to think that it will readily yield, even if it seem to be conquered. Due to causes not only immediate, but radical and distant as well for which there is a greatly divided responsibility, a good, devoted, Christian people has been abused and upset by the enemies of its own loyalties. . . . Conscientious inquiry will have to be made into these causes, neglect must be made good, works of justice and charity set on foot. We cannot flatter ourselves that we are facing merely a political problem that can be solved by a political solution of the crisis. We are concerned with a moral and social crisis which must be faced at every cost by everybody who has at heart religion, Spain, and the Spanish people if the nation is to be healed.

Communism will be overcome in the material order by the most enlightened solicitude for the depressed classes and by a broad-minded economic legislation; in the spiritual order by the apostolate of the clergy.

What will the present promises of the Rightist leaders amount to, once they feel power and their pledges of social reform are put to the test? Experience alone can tell. But when that time comes, for the sake of the world's peace we cannot be spiritually neutral to *their* actions any more than we can now be spiritually neutral to the actions of their enemies.

THE PILGRIM.

CHILD LABOR

SENSITIVE indeed was the man of law who at the meeting of the National Bar Association feared that any move in opposition to the so-called Child Labor Amendment "would be misunderstood." But we question his use of terms. Opposition to the proposed Amendment is more often misinterpreted than misunderstood.

As an institution which has fought the Amendment for twelve years, this Review counsels the thin-skinned to stay out of the fight, unless they are also stout-hearted. He or she will at once be styled a Simon Legree who selects children as his victims, by preference those who are sickly or crippled. It does not occur to some of these critics that among the objectors to the Amendment are men and women, lay and clerical, who have devoted their whole lives to the welfare of the young. They are not fighting it because it would make them happy to see a tot of seven going down into the mine at daybreak with his little pick and shovel to dig out his ten tons of coal before nightfall. Their opposition is based on their belief that, bad as is the lot of this youngster, or would be, if he existed, it could easily be made worse if he became the ward of a set of politicians at Washington.

They also believe that wherever child labor of a hurtful nature—and some form of child labor is a wholesome element in education—is found, the remedy is at hand. What is evil can be corrected by the local authorities, acting under the compulsory-school laws, or through the board of health. There is no more reason for amending the Constitution to deal with the matter, than there is for calling out the fire department to extinguish the match after you have lighted your cigarette. You can do it yourself.

Evidently the proponents of this Amendment are prepared to adopt extreme measures. We are told in New York that unless New York ratifies the Amendment, the children in Alabama cannot be protected. In Alabama it is claimed that unless Alabama ratifies, there is no way of protecting the children in New York. This argument appears to be a version of the inter-State commerce clause. But any State can forbid the importation of goods made by child labor, if it wishes. Last spring the Supreme Court, in *Whitfield v. Ohio*, affirmed the right of the State to bar the importation of convict-made goods, and a similar principle was affirmed years ago when the Supreme Court sustained the Webb-Kenyon Act which permits a "dry" State to bar importations of alcoholic beverages. Legislation based on this twice-affirmed principle can be enacted by any State.

But without going this far afield, we suggest that the problem, if it is a problem, can be handled without another Amendment and few dozen more bureaus at Washington. The Children's Bureau and the administration of the Maternity Act have engendered in us a chronic suspicion of the usefulness of politicians and bureaucrats in any field involving human relations.

EDITOR

A NEGLECTED FLOCK

APPROXIMATELY two and one-half million children began their work this morning in a Catholic school with the Sign of the Cross. Almost as many Catholic children began their work in a public school, some with a hurried reading from the Bible, others without even this empty formality. Nearly half of our Catholic children are deprived through no fault of their own of the ordinary means of obtaining a Catholic education. If we wish to know why some Catholics become indifferent to religion, and others fall away, here is the reason. But what are we doing to stop this deplorable leakage?

THE GERMAN BISHOPS

MEETING at Fulda, near the tomb of Germany's Apostle, St. Boniface, the Bishops of Germany have written a remarkable Letter, addressed, it would appear, to the German Government. The presence at this meeting of the Papal Delegate adds significance to the Letter. With an apostolic boldness which has never deserted them, even in the darkest hour of persecution, the Bishops remind Hitler that they ask no special favors for their flocks, "but only that freedom of action which our opponents exercise daily, and to excess," and fulfillment of the obligations which Hitler himself guaranteed "when three years ago he signed the Concordat."

That the Letter is a surrender to Hitler, as some of our American journalists have hastened to explain, is far from the truth. As long as Hitler remains Hitler, that is, the protagonist of an utterly godless philosophy of government, there can be no surrender, and no union, any more than there can be fellowship between truth and falsehood. What the Bishops do is to point out to the German people that Christianity is steadily attacked by the men who misgovern them, and that the Catholic Church has been made the special object of hatred and persecution. Catholic associations authorized under the Concordat, they observe, are hindered in their work, and many have been dissolved. Men and women are threatened with loss of their livelihood if they do not withdraw from Catholic societies which have a purely religious

PROHIBITION

THIRTEEN years of trial showed us that Prohibition established by constitutional amendment was a rank failure. Neither Federal guns, nor Federal spies, nor Acts of Congress, every one more severe than its predecessor, availed to stop the manufacture and sale of alcoholic beverages. Prohibition had its day, but we are beginning to ask if Prohibition is not on the way back. The distillers who spend millions of dollars annually for advertisements in newspapers, magazines, and on the radio, seem to have no fear. But they had no fear in 1916. Are they utterly unable to read the signs of the times?

BISHOPS WARN HITLER

aim. The Catholic press is restricted by an ordinance which seems to foreshadow its "complete destruction," Catholic hospitals and orphanages have been closed, young people are being separated from Christian influences, and the right to conduct Catholic schools, solemnly guaranteed by the Concordat, has been attacked in some of the States.

Doubless the Bishops could have added other instances of bad faith and injustice. But those cited should suffice to warn Hitler that if he wishes to fight Communism effectively, his first move must be to enforce the Concordat. For that document, he has thus far shown supreme disregard, whenever, in his judgment, it conflicted with the anti-religious program of Berlin.

Unless he has actually taken leave of his senses, or is wholly controlled by officials who seem determined to uproot Christianity in Germany, Hitler will at once right the wrongs of which the Bishops complain. The Bishops warn him that Communism threatens the rational existence, and remind him that it cannot be beaten back by force of arms. Against this revolutionary anti-theistic philosophy there is no defense but that religion which up to the present time Hitler has persecuted.

Will Hitler see the light? The Bishops have warned him. If his professions of war upon Communism are sincere, he will listen to them. In the united efforts of German Catholics, Germany will find its strongest defense against the legions that swarm from Moscow.

THE BENCH

UNDER the Constitution, the legislative, executive, and judicial functions of the Government are separate and independent. This division, the distinctive American contribution to the science of government, has been found so useful that it has been adopted in Canada, Australia, and New Zealand. But the fact that these functions are independent should not mean that no one of them bears an intimate relation to any other, still less that they are mutually hostile. Assuming that the Constitution is the supreme law of the land, the three powers work together to preserve it, just as the separate members of the body are coordinated for the welfare of the whole man.

In the early days of the Republic, Jefferson feared that a strong judiciary would upset the balance by usurping powers not granted it. Time has shown that his fears, especially as they relate to the Supreme Court, are groundless. More is to be feared, especially in these days when Governments admit a political philosophy which flouts the most sacred rights of the individual, from a partisan Congress, or from a President whose ambition, supported by his control of patronage, makes Congress another Napoleonic Senate which can do nothing but affirm the edicts presented to it. Like the other departments of the Government, the Supreme Court is not infallible. It has made mistakes in the past, and it will probably make others in the future. But for all its errors, its freedom from political influence, and its indifference to mob clamor, have made it the balance wheel of the Government.

All members of the Federal judiciary are appointed by the President, subject to confirmation by the Senate. Practically all judges in the State and other local courts are elected at the polls. Whether a system by which these judges would be appointed by the Governor, or by the legislature, or by the Governor with the consent of the legislature, would be an improvement on the prevalent method, is a question on which even members of the bar do not agree. It seems ridiculous for a prospective judge to appeal for votes on the ground that he is a Republican or a Democrat, or because he is for or against American participation in the World Court, or because he favors a tax-issue for a new county infirmary. Appointment would relieve him from the necessity of placating a political party.

The flaw in this proposal is the assumption that the appointing power itself, the Governor or the legislature, or the two together, would be exempt from political influences. The constitutional provision for the appointment of Federal judges has worked well. That a similar provision by the States would work equally well, is not evident.

In some States an effort has been made to take the judiciary out of politics, by choosing judges under the bi-partisan plan. Representatives of the two major parties canvass the names, usually in cooperation with the local bar association, and agree upon a candidate who is then placed upon both

political tickets. The candidate need take no part in the political campaign, for there is really no contest at the polls. New York is the outstanding example of the State in which this plan has been adopted. The results have been, in general, good, but the judge is actually chosen by the representatives of two political groups, sometimes over the protest of the bar. It is true that this agreement between the parties imposes no obligation upon the voters, but an independent candidate is usually defeated.

It is encouraging to observe the growth of the conviction that judges should be completely dissociated from political pledges and parties. In the Catholic view, there is a sacredness in the judge's ermine, since he sits as the representative of a just God, and in His Name administers justice. The bench needs men who realize this truth.

MEXICO, SPAIN, MOSCOW

PRESIDENT Cárdenas has withdrawn his denial that Mexico is selling munitions of war to the Communists at Madrid. In his message to Congress on September 1, he admitted that two weeks earlier 20,000 rifles and 20,000,000 cartridges, of Mexican manufacture, had been shipped to Spain. He justified this procedure on the ground that the relations between Mexico and the régime at Madrid had always been friendly.

For once Cárdenas tells the truth. Those relations have not only been friendly, but intimate, for the tyranny in Mexico and the tyranny in Spain stem direct from Moscow. Any Government which adopts the policy of attacking religion, and begins by ordering or permitting the looting of churches and the slaughter of civilians, guilty of no offense except that of being Catholics, may look for the active support of Mexico and Moscow. Like loves like.

When Cárdenas tells the truth, we may hope that in time at least the leaders of the American press will be encouraged to follow his example. It is possible, of course, that some sections of the press sin through ignorance rather than by studied mendacity. But in face of the open attacks upon religious liberty, civic liberty, and freedom of the press in Mexico, Spain, and Russia, the inference that their fault is ignorance seems invalid. The "Loyalists" in these three countries are loyal only to Communism, and Communism, as Russia has proved, is the death of human liberty.

It is almost amusing to read, in the *New York Post*, for a present example, that if the "Rebels" succeed in routing the "Loyalists" in Spain, they will set up a "totalitarian State." But what sort of State will be set up and maintained by factions controlled from Moscow? We abhor any government which denies man's natural rights, no matter what title it may assume. We can come to terms with any type of government which respects and promotes these rights. No man of sense will sacrifice a reality for a name. The forms of democracy, recently proclaimed in Russia, are simply a mockery

as long as they are administered by men who deny that man can possess any rights independently of the state.

That is the condition in Mexico and Russia, and it will be the condition in Spain, should the "Rebels" fail. There can be no democracy, or any tolerable form of government, when man's most sacred rights are denied by the state.

THE CHURCH AS JUDGE

CATHOLICS, well-instructed Catholics, know that it is very dangerous to be more Catholic than the Pope. Catholics who begin by demanding more than the Bishop of Rome would require, quite commonly end by giving less than the same august authority prescribes as a minimum. To use a sporting term, the pace becomes too hot, and they drop out of the race.

When Our Lord healed the man afflicted with dropsy, as is told in the Gospel for the Sixteenth Sunday after Pentecost, the Pharisees looked on in sullen silence. But Our Lord unmasked their thoughts when He challenged them, "Is it lawful to heal on the Sabbath day?" Here as on that Sabbath when He walked with His disciples through the corn field, He vindicated His right to dispense from the law.

That same right is possessed by the Church which Our Lord founded, and to which He gave authority to rule in His Name. We greatly fear that some Catholics fail to realize the scope of this authority. As a perfect society, the Church can legislate, administer, and judge. She has the right to enact laws, to enforce them, and through her judicial powers, to declare with finality under what respects the law binds, and when it does not.

To cite some familiar examples, we may take the laws affecting marriage. The Church forbids mixed marriages, and never blesses them, but, given certain conditions, she can permit them. Again, marriages which are valid in civil law are now and then declared by the Church to be invalid in her eyes, either because the prescriptions of the Canon Law have not been observed, or because the marriage was contracted notwithstanding the presence of an impediment arising from the natural or the Divine laws. Thus the authority of the Church extends not only to her own laws, but she is empowered to judge the meaning and the extent of the natural and the revealed law.

When the Church exercises this judicial authority, we fear that some ultra-orthodox Catholics, if such a classification be permissible, wonder greatly, and that some others sit in sullen silence, like the Pharisees when they saw Our Lord set the Sabbath law aside. What these Catholics need is to be better instructed on the nature of the Church. In lieu of that instruction which, however, can be obtained in substance from any penny catechism, let them remember that the Church to whom the abiding presence of the Holy Spirit was promised by Our Lord, cannot possibly lead the children of God astray.

CHRONICLE

DROUGHT STUDY. The Conference on the drought situation was held by President Roosevelt with the Governors of the affected States on September 3, at Des Moines, Iowa. In his capacity as Governor of Kansas, Alfred M. Landon, Republican nominee, attended the meeting. Both he and the President asserted the non-political character of their discussion of the problem. Prior to his arrival at Des Moines, the President had toured the drought regions in order to make a personal study of conditions and "to see with his own eyes" the parched areas. On August 27, Morris L. Cooke, chairman of the Great Plains Drought Area Committee, released a report stating that basic to any program were the needs of "arrest of the wastage of soil by erosion and efficient use of the water resources of the region." The report stated that the "accomplishment of these two objectives involves engineering, proper agricultural practices, financing, and a revision of policies by all public agencies concerned." It recommended the creation of a Federal-State board to continue the search for a solution of the recurrent dangers. The Federal Government has spent, since January 1, 1933, \$350,000,000 in relief and \$140,000,000 in conservation projects.

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BUDGET SUMMATION. Detailed figures on the revenues and expenditures of the Federal Government were issued by the Treasury in the form of a statement by President Roosevelt on September 1. A gross deficit for the fiscal year, 1936-37, was estimated at \$2,096,966,300, an increase of nearly one billion dollars over the forecast made in January. The President asserted that public debt would not thereby be increased over the amount predicted in his previous statement. Two events were responsible, it was pointed out, for the dislocation: the invalidation of the Agricultural Adjustment Act by the Supreme Court, and the enactment of the veterans' bonus. The former resulted in the loss of \$452,000,000 in processing taxes, and the latter added an immediate outlay of \$2,234,000,000. The President stated that he could give no assurance that additional relief funds would not be required; these, however, would not be in excess of \$500,000,000.

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BISHOP GALLAGHER AND THE OSSERVATORE. Bishop Gallagher deplored the prominence given to the recent editorial in the *Osservatore Romano*, maintaining that the article itself implied no general Papal disapproval of Father Coughlin nor any curb on his activities. "The whole matter," he said "is dragged up for discussion because it is a Presidential election year." Denying that the *Osservatore* expressed officially or semi-officially the views of

the Holy Father, he pointed out that the editorial had gone no further than he himself in censuring Father Coughlin for use of the opprobrious epithet.

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TROTSKY TERRORISM. Echoes of the recent hysterical trial and mass execution of the alleged plotters against Stalin continued to be heard from Russia. First came a typically arrogant demand by the Soviets that Norway expel Leon Trotsky as guilty of terrorism against the Russian régime. The answer of Norway was to intern Trotsky. Then it was discovered that elements linked to Trotsky had sabotaged the Soviet Union's elaborate efforts to become independent of cotton imports. Other traces of this "mad-dog Fascist" were uncovered by the enraged Stalinites in the State Bank, in the Pulkovo Observatory at Leningrad and in far away London in the head of the Soviet trade delegation. On the first day for enrollment of the new conscripts for the Red army the youth of Moscow paraded through Red Square in full fighting regalia singing revolutionary songs as a supposed demonstration against war. *Pravda* in a tribute to youth predicted, "a full victory of Communism in the whole world." Figures released by the Young Communist League showed a rapid growth since last March of similar organizations in Spain, France and Czechoslovakia.

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PROGRESS OF THE WAR. One of the most stubborn defenses of the war collapsed as Insurgent forces, supported by planes and artillery, swept the last outposts of Irun, and hundreds of inhabitants sought refuge across the French border. In the course of the defense the Government had used the expedient of chaining Insurgent prisoners in exposed positions to discourage air attacks. For several nights Madrid has been visited by enemy airmen. To counteract the nightly panic the Government reported the destruction of a secret Insurgent airdrome. General Franco's troops continued their drive on Madrid from the southwest, claiming the capture of Talavera de la Reina, thereby gaining an open road to the capital. Government strength in the North continued to distract the attention of General Mola from his often announced descent on Madrid. In a published interview Insurgent leaders announced their immediate aim to be the establishment of a military dictatorship to be followed in time by a plebiscite to determine the choice of the people between monarchy and a republic.

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THE WORLD AND SPAIN. Secretary Hull protested to both factions over the shelling of an American destroyer. Another American complaint was lodged

with the Spanish Government when official diplomatic mail was found to have been censored. Repeated warnings were given to all Americans to leave Madrid. England and France united in urging all nations involved in the neutrality pact to place immediate embargoes on shipments of munitions. Eleven nations were invited to discuss plans for humanizing the civil war. The invitations were sponsored by Daniel Garcia Marsilla, Argentine Ambassador to Madrid and dean of the Madrid diplomatic corps after consultation with other ambassadors and representatives of the Government and the Insurgents. Ambassadors of the United States, France and England were absent from the consultation. The Argentine Ambassador announced that efforts would be made to secure a truce. Meantime atrocities continued.

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REFORM AT GENEVA. The badly weakened League of Nations received various proposals looking toward its own reform. The general trend of these, contrary to expectation, favored the strengthening of the League, and that by new interpretations of the Articles of the Covenant rather than by the more difficult process of amendment. Under the plan submitted by Soviet Russia, the Council of the League by a three-fourths majority could decide on questions of aggression within six days after the outbreak of a war. New Zealand agreed to the long-standing French proposal of an international force under the League's control. From this side of the Atlantic, however, Argentina and Uruguay suggested weakening membership obligations under the League.

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RUMANIAN CABINET. A short Cabinet crisis in Rumania eliminated the veteran Foreign Minister, Nicolas Titulescu. Recently he had vainly urged Premier Tatarescu to suppress the Iron Guard and other organizations friendly to Germany. His fall is seen to involve the end of French influence in Rumania and an extension of German control through the Balkans. This was interpreted as a threat to Czechoslovakia and a setback to Soviet plans.

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HITLER TRUCE. The explosive effects of Soviet propaganda in Spain was said to have alarmed Chancellor Hitler, made him desirous of eliminating, at least temporarily, Church conflicts so that a united citizenry might support him in a new projected assault on Communism. He permitted the pastoral letter prepared by the German Catholic Bishops at Fulda to be read in all pulpits throughout the Reich. He personally issued orders to halt all further prosecutions of Catholic clerics and laymen accused of immorality and foreign-exchange violations. The pastoral revealed that the Bishops submitted a memorandum to Hitler, expressing loyalty, willingness to cooperate with anti-Communist campaigns, but protesting the restrictions placed on Church life, the serious Nazi accusations

and undeserved generalizations, the affronts to the Holy Father, Bishops, members of Orders. The pastoral asked only that necessary freedom which "the Fuehrer himself solemnly guaranteed before the world when three years ago he signed the Concordat." It discussed in detail the gradual throttling of religion by the Nazi régime, the growing discrimination against Catholics in all phases of life, the attacks on Catholic associations, on the Catholic press, schools, and other grievances.

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ANGLO-EGYPTIAN TREATY. The recent concordat between Great Britain and Egypt included the following concessions: Egypt was given a share in the defense and administration of the Sudan with the prospect that foreigners as well as natives would ultimately be subject to Egyptian laws; Great Britain agreed to support Egypt's application for membership in the League of Nations. Great Britain, however, was assured of careful control of this crossroads of her empire, being allowed to keep a firm grip on the Suez Canal and to maintain naval and air bases at Alexandria. In spite of the proposal eventually to terminate British occupation of Egypt, it was stipulated that in case of war or even "imminent menace of war" Britain's military control would be virtually unlimited.

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CHENG TU AFTERMATH. A new China-Japanese incident was the outcome of the killing of the two Japanese journalists at Chengtu by a Chinese mob. With quick decision Chengtu authorities arrested, tried and summarily executed the two ringleaders of the gang of forty who attacked the Japanese as a protest against the reopening of the Japanese consulate at Chengtu. This incident added a new impetus to the rebels of the Southern Kwangsi province who have been making war with Japan a condition of peace with Nanking. The Chinese garrison commander at Wuchow threatened a new rising at any moment and foreigners were being transported from Wuchow to Hongkong. The situation was serious enough to bring Foreign Minister Cheng Chun to meet the Japanese Ambassador.

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MUSSOLINI'S SPEECH. In a speech at Avellino, broadcast throughout the nation and frequently interrupted by deafening applause, Premier Mussolini addressed the Fascist forces gathered for war maneuvers. Reiterating Italy's desire for peace, he warned his countrymen that a tremendous armament race was in progress and insisted that the political situation in Europe required the Italian people to be strong enough to face any eventuality. In a sentence that was quoted extensively in the world press he announced that within a few hours he could mobilize more than 8,000,000 fighting men and then referred to the Ethiopian conquest as "one of the most just of wars." Furthermore he added, "The conquest of the African empire was obtained not by compromises on the table of diplomacy but by fine, glorious, and victorious battle."

CORRESPONDENCE

SAD SPAIN

EDITOR: Congratulations to AMERICA for publishing Father Patterson's timely and courageous article on Spain. What a pity that the subjects of *Los Reyes Catolicos* were permitted by apathetic ascetics to neglect the Faith of a Teresa, a Xavier and the soldier-saint Ignatius. Can it be due to the fact that greater interest was taken in the conditions of the workingman of Madrid by the Communists than by the ministers of that Church founded by a Workingman, the Nazareth Carpenter? Would this query be answered by the fact, that in all accounts of destruction and plunder of Catholic property, mention was made of but one school, the Technical School conducted by the Jesuits?

Might not the Communistic conditions in Catholic Mexico and Spain serve as a warning to the molders of Catholic thought in this country? Apart from an occasional radio broadcast, or in an isolated school such as St. Joseph's College in Philadelphia, the principles of Catholic Action are not readily available to the American laboring man.

Father Patterson said: "Catholic Action was asphyxiated in Spain." Prescinding from our high school and college Sodalities, it has yet to arrive in this country.

Washington, D. C.

JOHN F. CARY.

EDITOR: I trust that no remarks in my article in AMERICA (August 8) will be interpreted as belittling the splendid social work of the Church in Spain. Yet the hard fact remains that the mass of the Spanish urban toilers, and the peasantry in Andalusia are bitterly anti-clerical.

Concerning Spain, we should note:

1. Under the Restoration Monarchy, 1876-1931, "Liberalism" was often in the saddle. The Spanish "Liberals" regarded Catholic Social Action with jealousy. The only really constructive social legislation in Spain, in this period, was sponsored by a Catholic and a Conservative, Don Antonio Maura.

2. Padre Marina writes frankly of "the social and spiritual misery of the masses." 800,000 laborers are affiliated with the U. G. T. (Socialist) Unions; 250,000 adhere to the C. N. T. or Anarcho-Syndicalist group; while but 276,000 belong to Catholic unions.

3. The Church, in Spain, though in a sense "protected" was "hamstrung" under the Monarchy. Yet, despite this fact, splendid educational and social work was done.

4. General Franco has declared that ninety per cent of Spaniards are Catholics at heart. In Navarre and the Basque Provinces, the peasants are freeholders, literate and ardently Catholic. Anarcho-Syndicalism thrives chiefly among the ignorant.

5. As Unamuno (no "clerical" surely) states:

"The fight is against mere barbarism."

6. My strong remarks in the article were intended to stress this point: we Catholics must fight harder than Communists for social justice. Misery and want are the raw material on which Communism feeds.

7. Azaña and his group are Masons. In their hatred for the Church they unchained upon Spain the present storm. De Madariaga, Unamuno, Melchíades Alvarez and a host of Liberals warned the Republic to avoid violent anti-clericalism. But Azaña was bound by his Masonic oaths to assail the Church. Here lies a main root of the present crisis. Many Catholics would have supported Azaña in social reforms.

8. In conclusion, Spain does not prove the need for reaction here or elsewhere. *It proves the need for social reforms carried out in a peaceful and legal manner.*

Woodstock, Md. LAURENCE K. PATTERSON, S.J.

WONDERING

EDITOR: I was at a church yesterday where 5,000 out of 6,000 did not receive Holy Communion. I am not alone in maintaining that all but a possible handful could have easily received, and I am wondering how less brutal the fighting would be today in Spain if such had been done. I am wondering, too, how long ago all war would have been outlawed, if frequent Communion had long ago been put into practice.

Why don't we wake up and live?

New Jersey.

W. J. H.

NIGHT SCHOOLS

EDITOR: May I venture an observation and a suggestion which, although pertinent locally, may be of national interest in its ramifications? Again this Fall the Evening Division of the College of the City of New York will give intellectual suckle to some 25,000 young working men and women. Many of these innocents who are to be formatted in the great anti incubator are Catholics. I have known young men, graduates of Cathedral, Regis, Xavier, all week flanked by Communists in evening college. These young men are loyal to Catholic education, unfortunately Catholic education is not loyal to them.

While our parish schools lie dark each evening we hear of one after another public school being conscripted to furnish breathing space for the expansion of the College of the City of New York, Evening Division. St. Augustine, St. Thomas, and Cardinal Newman doze undisturbed in the bustle

of night life in metropolitan education, while Marx hits off a big time along the Great White Way. Is it not possible to enlist a few of the many graduates of Catholic colleges living in every city parish in a battle for Catholic night education? I am sure there are few who would refuse to devote one or two evenings a week lecturing at their parish school in a great Fordham University Extension. We might thus utilize the latent potentialities of our parish-school rooms and bring Catholic free education within easy reach of our working high-school graduates of Gotham.

New York.

ROBERT JOHN GALLATI.

DAILY

EDITOR: William E. Kerrish in his letter in the August 15 issue of AMERICA expressed the wish that the subject of a national Catholic newspaper be discussed by some practical Catholic journalists. Although I do not lay claim to being a journalist, permit me to express opinions concerning this subject merely as a Catholic layman who feels the need of just such a newspaper.

We are fortunate in having many excellent Catholic weekly and monthly periodicals but to my mind we need a national Catholic newspaper comparable to the *Christian Science Monitor*, a newspaper that will interpret national and international news from a Catholic viewpoint; a newspaper that will have editorials, news stories, and feature articles written with a degree of journalistic skill and style so as to command the respect of non-Catholics as well as Catholics.

We lack such a paper now and until we have it the Catholic press will never have any influence in molding public opinion or in expressing adequately the Catholic viewpoint on world events.

New York.

HILARY M. LEYENDECKER.

LABOR UNIONS

EDITOR: This is to thank "H.M.R." for his communication published in AMERICA of August 15th, and for his courageous approach to a problem that has dismayed and disheartened the writer, a wage-earner since childhood.

When the writer was twelve, along with other children she was employed in a department store as cash girl, from a quarter to eight in the morning until six at night, except on Saturday; then we worked until nine or nine-thirty at night. We received a weekly wage of one dollar and one-half. With such a background it is quite natural that I should have an eager and consuming desire for social justice for all.

But I, too, am "bewildered and disgusted" at the lack of interest and knowledge among Catholics in the matter of the social implications of the Gospel and of the Encyclicals. How many priests have given thought or study to them? Or have explained them to their congregations? How often has the workingman been told to join the labor unions?

Defense of labor unions has, for the most part, been left to the editorial pages of AMERICA. And the attack on social injustice to Monsignor Ryan, Father Blakely, S.J., Father Paul Furfey and a few others. And how many Catholics are familiar with the writings of even one of these?

San Francisco, Cal.

CECILIA KERNAN.

POETS, ATTEND

EDITOR: Whether the inspiration came through the good example set by AMERICA in its recently concluded contest or whether two similar graces were given from Heaven at about the same time, I cannot say, but I am happy to announce that *The Far East* has received a gift with which to reward poems in honor of the Blessed Virgin. One of our readers, a layman, has donated \$100 as prize money for the two best poems on Our Lady, Queen of Apostles. The first prize will be \$75, the second \$25.

The poems may deal with any aspect of the Blessed Virgin's relationship with the Divine Redeemer of mankind or her influence on any phase of the missionary life of the Church. Anybody may enter and may submit more than one entry. Poems may be of any length and in any verse form. The closing date will be the Feast of the Immaculate Conception, December 8, 1936. Entries should be addressed to: The Far East Poetry Contest, St. Columban's Foreign Mission Society, St. Columban, Nebraska.

St. Columbans, Neb. REV. PATRICK O'CONNOR.

Editor, *The Far East*.

QUESTIONING

EDITOR: Your editorial of worthy praise for our President under the caption: *The President on Peace*, in the issue of August 29, has left me puzzled.

How can Mr. Roosevelt sincerely mean what he said on peace when he readily lifted the embargo on ammunition to the Socialist Government of Mexico during its ruthless war on the Church?

We now hear that Mexico is shipping arms to the Reds in Spain. Can it be possible that Mexico has established its own ammunition factories within the past few months, or are we still shipping arms across the Rio Grande and from thence to Spain?

New York.

S. E. M.

COMMENDING

EDITOR: Here are 100 votes to continue the 4-Star column captioned: *Events* (with no by-line). "The last shall be first." News and editorial in one. It is comedy and tragedy. *Follies of 1936. Believe it or Not* and then some.

It is the most satisfying feature article of the week.

How about keeping it in the present tense?

Washington, D. C.

R. DILKES.

LITERATURE AND ARTS

THE MAN HAD ONLY ONE DESIRE

MOST REV. FRANCIS C. KELLEY, D.D.

IT is quite safe to say that few people, of our day at least, would class the man as other than an eccentric or a fanatic. Trying to convert the unconvertible—and that's what experience shows the Moslem to be—seems no job for a wise person. Dressing like an Arab and carrying a scraggly black beard on what plainly was a handsome face, one could not very well class him with other men as men run. His usefulness in Tripoli could not be judged by any visible results. He admitted that he was not a priest. He said that a broom fitted his hand better than a breviary and it was the broom he was using when I saw him sweeping off the stones of the pavement of a tiny chapel placed on the line between the waving green fields that mark Italy's effort to win back the Lybian granary of the old Empire and the desert that had conquered it. I had gone out to see for myself some of the results of the fight, and I saw them; on one side of the road civilization and on the other the drifting sands.

The chapel faced the desert but stood on the good ground. The chapel itself had no interest. It looked like the man's beard, scraggly, ill-treated, dusty, a bit dirty if one could call dry sand by such a bad name. On him it was what an Irishman would have called "clane dirt." The only difference between his dress and that of his Moslem neighbors was that he wore no turban. He pulled the *capuce* of his robe over a head that carried a black skull-cap, when it needed protection. There was, however, an emblem cut out of red cloth stitched on the left shoulder of his black cloak, about where the Crusaders carried the cross of their orders. It was a crown of thorns.

I asked him a question about the little church, the why of it here on the edge of the desert. My French was bad and he answered in English. Such English! It flowed off his tongue softly and musically. It was that superb English which startled and held me. I really wanted to see him again and talk with him. He promised to come to see me where I was staying in the city. He came two days later. The temptation to be with one of his own kind was too much for him, I suppose. He was with me nearly a whole day. It was already dusk when he started

off on his donkey, a queer figure which the Arabs would likely, in that dim light at least, pass as one of their own.

What a story that man had. If I had not been a priest he certainly would not have told it to me. But he was sorry for me, sorry for my fancy helmet, sorry for my good traveling clothes, sorry for my room in the Grand Hotel, above all, sorry for my life where life was too easy and comfortable. He did not say so, but I knew without being told. He was happy in what he did not have. I had read enough about such men to understand his slant on this funny thing called life and its meaning. I knew I was being pitied, in a gentle way which implied no thought of superiority on his part. He only pitied me for what I was missing. At that he may have been right. But I did not think so then.

I knew, however, something he did not know—that he would talk before he left me. He had to. The desert had been blowing the sands of his thoughts into a veritable mountain, and there had not been enough of changing currents in his life to blow it down level again. I was a change. Being what I was, he could unburden himself to me; and he felt, I knew, that I was an opportunity; perhaps, he thought I needed the lesson his story could teach or recall. He pulled at his long fingers, but without nervousness, as he spoke.

Strangely enough it all started in another part of North Africa. He was born a Moslem but educated by the Franciscans. He became Christian as a boy, secretly. It was the only way. His people had a fashion of their own in dealing with rare perverts, a quite direct and effective one too. One swift thrust in the dark and Allah was glorified. He had to go very soon, for the secret began to be whispered around. The Fathers sent him to one of their schools in England and it was there he equipped himself with that elegance of expression which had attracted me. But he did not become a priest. "It would only have handicapped me," he said simply. I had to wait for the explanation of that sentence; for he was in a mood for questioning, a preparation for serving the meat of his story.

"What are your ambitions, Father?" he asked.

"To finish my thesis first and then get my doctorate," I answered.

"And after that?"

"A professorship, I suppose; and writing. I want to specialize on the Moslems."

He was thoughtful.

"I suppose we need specialists in the Church," he said. "It is a good ambition to try to be what the Church encourages us to make of ourselves. You have had advice of course?"

"Naturally. I have a Bishop who happens to be a scholar."

"Quite so. I really have none—that is I belong to no Order; but the Bishop here lets me go on in my own way. I don't trouble him, and there is no congregation for my little chapel; though a priest does come now and then to say Mass. I am in the city every morning for my Communion."

"Every morning? You must start early."

"At four. I like it."

"And your ambition?"

He hesitated before venturing to answer, as if afraid of being misunderstood.

"To bring another soul in—only that."

"Just one?"

"It is a good ambition."

"But only one?"

"It's enough to be a thank-offering for my own."

"The Moslem nut is hard to crack. Are you alone out there?"

"There is another—from Morocco. He is a Moslem and pretty far gone in consumption. I take care of him."

"Are you converting him?"

He shook his head.

"He does not know that I too am an African. We speak English together."

"If he finds out —?"

"That I am a convert?"

"Yes."

"He would leave me. He is very pious, even fanatical."

We talked like that, but I got under his skin before he left.

"It may seem foolish to you—my ambition," he said. "But I always had it. It seemed as if I owe it to God. So I came here to be on the ground. The edge of the desert is not where the crowd is, but it's a good place for chance visitors, and some day I may find one who will listen. I would be quite willing to go, to die, if I could satisfy my longing to bring another with me."

He left at dusk as I did. I left a week later for Tunis. I never saw him again.

But I got back a year later and went out where the chapel was. It was gone. The Arabs had taken even the stones of the foundation, and there was no one about to tell me what had transpired. I called on the Bishop and it was he who wrote finis to the story for me.

"That man who lived with him," he said, "killed Brother Bertrand. When the Brother was sick he heard his ravings—in fever—and knew. He wrote home and learned everything; who he was and what he was. That man was a terrible fanatic. Evi-

dently he had made up his mind to kill. But his own life was going fast, and he had warning. Bertrand told me that. But he took care of the other. I think the Moslem hated Bertrand more and more every day for his unflinching Christian charity. Then one day we found both dead. Bertrand had a knife wound in his back."

"Can you guess what happened?"

"Yes. It was all very plain. The Moslem stabbed Bertrand while he was bending over him, but he was too weak to strike deep. The Brother died of bleeding. There must have been talk then and good talk. We found a trail of blood over to the water jar, and the marks of bloody hands along the trail. Bertrand could only crawl to the jar. There was an empty cup beside the Moslem's head. The bodies were side by side as if Bertrand had laid himself down that way. Their hands were clasped together so that it was hard to get them apart. The Moslem had died that way and Bertrand kept the clasp as he lay down beside him."

"What do you make of it?"

"The Moslem was sorry for what he had done. The shock brought on the last hemorrhage. We saw the towel with which Bertrand wiped the blood away from his lips. Then the Moslem was conquered and gave up. He died a Christian."

"How do you know?"

"Over on the table there was pad and pencil, blood stained too. Bertrand had crawled there also before he went back to die. He had made a record of his one and only conversion. Look. I have it here. You see he could not finish it."

The Bishop brought me a pad, and on it I read: "Ego. Frater Bertrandus, hodie baptizavi —."

I could not read the rest. The lines trailed off so as to be unintelligible and I—could not see very well at the moment. But I knew that one man who had crossed my path in life, possessed with an ambition to do the seemingly impossible, had died in the full joy of conquest.

LAST evening provided a pleasant aftermath to the story of Bertrand and the Moslem. Bishop Kelley, while passing through New York, was host to H. L. Mencken and the Editor. It happened (as such things just happen) that the Editor had brought along with him a proof copy of the story. "Do you remember when we were visiting Tripoli?" Bishop Kelley asked Mr. Mencken. "That was the origin of this tale." At our request, his Excellency read from the proof. "I like it," said Mr. Mencken. "I would have been glad to publish that story in my time as editor." Then began the reminiscences of Bishop Kelley and Mr. Mencken about their tour of the Mediterranean: Do you remember Rhodes? Clean as Munich; seems as if the streets were shaved and sprinkled with talcum powder every morning. Too bad Mussolini made Sicily clean. Most wonders of the world are disappointing. But the pyramids—they are bigger than you expect. The Alhambra's disappointing. That mountain you see from the Alhambra: Gibraltar isn't a black rock, it's almost pink. . . . Thus, the Moslem story evoked many another tale.

BOOKS

THE CAMPAIGN PROGRESSES

AFTER THE NEW DEAL WHAT? By Norman Thomas. The Macmillan Company. \$2

HALF WAY WITH ROOSEVELT. By Ernest K. Lindley. The Viking Press. \$2.75

I'M FOR ROOSEVELT. By Joseph P. Kennedy. Reynal & Hitchcock. \$1

TWO of these books, we are assured, are not campaign documents. The title of the third is too evidently partisan for such an assurance. Written respectively by the country's outstanding socialist, by one of the nation's leading political correspondents, and by a financier, formerly chairman of the Securities and Exchange Commission, they offer a sufficiently broad view of the present political and economic situation. Their tone bespeaks, even in disagreement, a sympathetic attitude towards President Roosevelt. For all their diversity of viewpoint there is a noticeable similarity of approach and an attempt to evaluate the same movements and to consider identical problems. There is, too, a similar vagueness of conclusions to be drawn from the facts and statistics and charts that they offer.

All three books emphasize the changed attitude of many of those now opposed to Roosevelt and all his works and poms. In 1932 there was, so the writers assure us, an almost universal clamor for vigorous Governmental measures, for vast executive powers to cope with a crisis as threatening as actual war. There was loud acclamation of Roosevelt's determination to assume powers not usually granted to a president. Big business was loudest in clamoring for governmental direction, for presidential interference. A strange admiration for the Mussolini type of ruler was being whispered about, and the conviction that only a Mussolini could save the country from absolute disaster.

Today the tune has changed. There has been some progress towards recovery (attributed to various factors by various political groups), and the trend is away from centralization, away from governmental control. Those who hailed Roosevelt in the early days of his experimenting now look on his policies and his person with every emotion from mild alarm to the bitterest hate. This hatred, especially of the industrialists and big business men, must be variously explained by various creeds.

Aside from evaluation of the success or failure of the New Deal, all three books study the charges of Fascism and Communism leveled against Roosevelt, and all three absolve him. Ernest Lindley assumes his own definitions of Fascism and Totalitarianism and, considering the world scene, comes to the conclusion that the changes taking place in our governmental and economic life are but the typically American reaction to the same conditions that led to Communism in Russia, and in Italy and Germany to Fascism. In this sense he is willing to call it a Totalitarian or Fascist movement (he prefers the former), but in a very mild and no sense alarming interpretation of the words. Norman Thomas takes the usual Socialist view of Fascism. Capitalism is dead, beyond hope of resurrection. Roosevelt has done much to restore economic security, but he is doomed to failure, for he still hopes to save some of the wreckage of the Capitalistic system. The United States is headed for Fascism unless prompt application of the principles of Socialism is allowed to save the country. It is a rather mild, Americanized form of Socialism that Thomas presents. How it is to be achieved practically, he does not make very clear; nor how it would escape the evils that he abhors in a Fascist scheme of things.

For all the improvement of the last few years, all three authors make it abundantly clear that the major problems of recovery are still very much with us: relief, unemployment, the danger of war, the struggle between centralization and states' rights, poverty in potential plenty. These are the battle ground and the prophecy field. That we are still faced with a crisis, still at the cross roads, they have statistics enough to prove. The outcome is not quite so clear. All three contend that something must be done about the Supreme Court. Beyond that, the titles of two of the books seem to supply the answer. *I'm for Roosevelt* is the act of faith of a man of business both for himself and for future generations as represented in his nine children. *Half Way With Roosevelt* represents both the author's dissent from parts of the Roosevelt planning and his willingness to see Roosevelt given the opportunity to carry his program to whatever its logical conclusion may be. Norman Thomas does offer Socialism, but not too convincingly. As a presentation of conditions, any one of the books will serve well if we make allowance for the personal leanings of the authors. As a complete presentation of a theory or a scheme of government and economics, all three fail.

JOHN P. DELANEY, S.J.

SLAVERY PROS AND CONS

PRO-SLAVERY THOUGHT IN THE OLD SOUTH. By William Sumner Jenkins. Chapel Hill: University of North Carolina Press. \$2.50

AMAZING, when you explore the literature of the period, is the amount of mental effort that was expended in the Old South upon the justification of slavery, which was judged essential to the South's existence. The misfortune to the South, says Dr. Jenkins in his preface, was "that its mental power was taken out of other fields of endeavor at a time when it could have been most fruitful in the development of a higher civilization." It was likewise a tragedy "that the North in attacking slavery, attacked everything Southern."

Despite the special pleading of the South's pro-slavery thought, "there were constructive elements in it, as to institutional organization and constitutional law, as to ideas of republican government and of liberty, and as to an equitable society." The clash of thought between Northern Abolitionists and Southern advocates of slavery led the disputants far afield into the subtlest considerations of natural rights, the origin of man, the law of nations, metaphysics, history, and theology.

One of the most singular of all these discussions was that of the application of the Golden Rule. Francis Wayland and William Ellery Channing in the North contended that slave holding was an infraction of the Golden Rule because every man feels "that nothing could induce him to become a slave." The slave holders replied that "the Rule did not reveal at all what man's relations should be, but informed him what to do under these relations." In the last analysis, says Dr. Jenkins, the Golden Rule became, according to the interpretation of the two schools, on the one side the principle of essential equality between individuals and on the other the principle of authority and subordination. There was a counter part to this moral principle in the political realm where pro-slavery and anti-slavery thought divided definitely between individualism and societarianism.

Aristotle, whose views were mirrored in the reasoning

of Bishop England attempting to justify slavery by St. Thomas Aquinas and the natural law, and Suarez, whose famous dictum in the *De Legibus*, "in this order also I place servitude," furnished ammunition to the South, as did the characteristic interpretations of the Scriptures and the elaborate accumulations of anecdotes which in that period, went by the name of ethnology. The most intricate questions of government, jurisprudence, and international law were aroused by the discussion of how far the common law, as interpreted against slavery by Lord Mansfield in 1772, was to be interpreted in that sense in the New World.

The calamity of Abolitionist thought in its effort to cope with these difficulties was its gradual abandonment of the sanction of reason and the authority of Revelation in an appeal to rationalism against the Scriptures, and to intuition and transcendentalism against ethical argument. As a result, cogent thought on both sides degenerated into a clash of sentiment and passion.

Dr. Jenkins has produced a scholarly work, written impartially and in excellent literary style, that will delight students of American political thought. There is a good bibliography and index. JOHN LAFARGE, S.J.

BLACK SHEEP

THREE BAGS FULL. By Roger Burlingame. Harcourt Brace & Co. \$3

THIS is a novel of sweeping pretensions, a family or village chronicle in story form that carries us from the founder of a village in central New York, down to the modern day holder of the name, the black sheep finally come into his own.

Wandering through the forests of the Mohawk Valley, old Hendrik Van Huyten came upon a lake, beautifully mysterious. Forever unnamed, it became *the lake* of the story, and on its shores Hendrik founded the village of Van Huyten. He resented the coming of the "damned Jankes" from Connecticut. He resented, as did the Jankes, the "black Irish," and the Irish resented the "foreigners." But resentment could not hold them out, and they all became the villagers. Old Hendrik resented the coming of the "canawl," as his descendants resented the encroachments of railroads, and their descendants resented the new concrete roads through the village. But canal and railroad and automobile roads moved in inexorably, and with them slowly—very slowly at first, then with a grand, conquering sweep—came progress, and the cloistered charm of the village was gone, is gone forever, and only a few old descendants are left to go on resenting. Intertwined with the history of the village is the story of its first family: old Hendrik, hard-drinking, fast-living, hard-swearing, lusty, lustful, gouty, and unbearable at the end; his wife; the son whose claim to renown was that he became the first of the black sheep, the flesh and bones of the skeleton that was for generations to rattle in the family closet. His crime was not that he was less moral than his father, not that he seduced a young Irish girl, but that he married her; and marrying became a drunken outcast, the first of the Hootens.

The story has power and the sweep of pageantry and realism. It recreates, as far as its chronicle form will allow, the atmosphere of the eras through which it passes. It gains a wistful interest from the long unavailing struggle of the village to maintain its aloofness and its character in changing times. But for all that it is a gray story. There is more of shadow than sunshine on the lake. There is much of the squalor, much of the stupidity of the children, none of their laughter, little of their love. The author seems afraid or incapable of portraying characters, blending strength with goodness. Perhaps gray is the pattern of real life. Perhaps some of the perennial resentment of the village has infected the author as he looks on life and finds it bewildering,

complex, overpowering. Should his glance and his touch go deeper, he may yet produce a really great novel of which *Three Bags Full* is only a promise.

GEORGE CORLEY

THE SCIENCE METAPHYSICAL

THE CATHOLIC PHILOSOPHY OF HISTORY. Edited by Peter Guilday. P. J. Kenedy & Sons. \$3

THERE is a philosophy, legitimate and genuine, and there are unnumbered counterfeits to discredit it. There is a philosophy of history which makes sense in spite of much that is shrouded in mystery, and the profound vagaries of Hegel, Comte, or Croce must not be allowed to masquerade under its name. At times it may be mentally stimulating to follow the myriad labyrinthine wanderings of the pseudo-philosophers who have abandoned the main highway of truth, but it is good to have a guide or a handbook that makes it easy to get back on the right road again. Dr. Guilday has provided such a handbook in this symposium of seven papers which were read at the 1933 convention of the American Catholic Historical Association.

In a brief introduction, Professor Ross J. S. Hoffman lays down a working definition of the much misused term. The philosophy of history, he tells us, is not historical philosophy nor philosophical history. It denotes "the reason or *rationale* by which the facts of history are rendered explicable to the mind of man: the set of principles, laws, and causes that provide a rational explanation of the historic process." He also shows why it is timely in view of the modern flight from reason and objective reality and why it must be Catholic. Among the other contributions it is noteworthy that the most philosophical contains the highest encomium of history. Father Moorhouse F. X. Millar concludes his paper with a striking quotation:

Neither sociology nor economics nor even psychology can provide history with its principle; it is in metaphysics alone, and in a metaphysics based on facts, that history can find it. And it is because history is the most metaphysical that it is the most real of sciences, that science which introduces us the most directly to the very heart of facts.

This would seem to demand that the historian be a philosopher, though it touches the Philosophy of History only remotely.

Aside from papers of a more general nature by Bishop Schrembs and Dr. Constantine E. McGuire the main theme of the book evolves around five Catholic thinkers: Aquinas, Dante, Bossuet, Vico, and Otto of Freising. None of these was a professional historian, and with one notable exception the contributors would scarcely claim to be specialists in the subjects they handle as well as the short space allotted to them permits. The collection has all the advantages and the disadvantages of a symposium. There is a pleasing variety in approach and treatment, and at the same time an inevitable unevenness that makes one regret that the entire book could not be the work of one author. Had Dr. Barry, for example, undertaken to write the book unaided, many minor flaws in organization and in the use of language would have been avoided. His essay on Bossuet maintains a high level throughout.

Further comparisons may be imprudent. The reviewer may even be accused of a family bias when he pronounces the paper on Aquinas the most profoundly philosophical and the paper on Dante the only sheer literary delight in the book. The writer, Father Gerald G. Walsh, is thoroughly at home with Dante, and Dante himself is a unique combination of philosopher, historian, poet, theologian, and mystic. The author of the *Divina Comedia* and the *De Monarchia* views humanity as a whole. With unrivaled clarity he sets forth "the four fundamental ideas of Progress, Providence, Freedom, and

the Fall; the conceptions, that is, of human perfectibility, Divine guidance, individual responsibility, and universal solidarity in Adam's sin." In a scant thirty-four pages Father Walsh develops his thought with abundant citation of texts, and there is not a superfluous line in the essay.

With no desire to reflect on the other writers, I suggest that the reader begin here, and then reread Father Walsh's paper when he has finished the book. He will have no doubt that there is a Catholic Philosophy of History, and he will know what that simple but sublime philosophy is.

R. CORRIGAN, S.J.

BOOKS IN BRIEFER REVIEW

THE ENCHANTED VOYAGE. By Robert Nathan. Alfred A. Knopf. \$2

THE AUTHOR of that novel, *One More Spring*, which became a best seller a few years ago and then got turned into a pleasant film, again demonstrates his gift for amusing fantasy in this long short-story of 185 pages. His characters are a Dickensian carpenter who dreams of being an old sea dog and who spends his odd moments building a sailboat in his own back yard, an O. Henryesque waitress (stolen right out of *The Four Million*), and a serious minded, Gary Cooperish young dentist. They board the carpenter's boat, which somehow or other got equipped with four wheels, and go rolling down towards Rio over the surging concrete roads of Jersey, with the wheel's kick and the wind's song and the white sails shaking—the *Sarah Pecket*, port o' the Bronx, bound for the Virginia capes with a contraband cargo, but foundering in the Pomunkey. A pleasant little story, but too slight this time to interest the Hollywood studios.

JOHN DAWN. By Robert Tristram Coffin. The Macmillan Company. \$2.50

THIS is an ordinarily good novel of the sea-and-sailor type, a romance of American seafarers of the days of sailing vessels when ships were wood and men were iron. Although most of the story centers about the strong, handsome Maine man whose name the book bears, four generations of Dawns pass before our eyes. Their lives are lived out against the background of a Maine shipping village, the restless sea, the din of the battles of two wars with Britain, faraway ports and homely scenes. Sharply drawn incidents sweeping forward with the advance of time and the ebb and flow of the tides delineate the changing fortunes of the Dawns. Some situations and dialogue are indelicate.

TRENT'S OWN CASE. By E. C. Bentley and H. Warner Allen. Alfred A. Knopf. \$2

THIS new murder mystery, the first to come from the authors since *Trent's Last Case*, which received such high praise from the critics, comes up to expectations. It is absorbingly exciting. Those who have a taste for intriguing mystery served up in zestful writing will want to read the book. It is one of the best.

MORNINGSIDE HEIGHTS. By Mason Woolford. Thomas Y. Crowell Company. \$2

APARTMENT-DWELLERS of uptown New York who happen to read this novel will ask themselves with a smile: "Do we live like that?" In louder tones untraveled dwellers elsewhere will echo: "Do they?" The tale is a realistic one of middle-class everyday people during depression times. There is no incident to startle or waylay. No real tragedy of spirit is anywhere laid bare. The family cat walks in and out of the story so much at ease that even when wife or son is playing with fire, and daughter's romance teeters on the brink, the reader knows all will be well.

YOUR critic has just returned from a visit to the Province of Quebec, and, strange as it may seem, he there saw an exhibition of art which held for him considerably more interest than anything he had seen in a long time. Certainly it was more interesting than the run-of-the-mill dealer's show in New York.

For many years French Canadian farmers and their wives and children have been making "craft" articles which have found a ready market among those visiting their country; Murray Bay blankets have won a wide reputation for their makers, and the art (if it can be so called) of the hooked rug has long been practised in the counties north of Quebec and the Saint Lawrence River with a high degree of skill. Formerly quite charming pottery was manufactured at Bale Saint Paul, and of course the wood carving and silversmithing of the eighteenth century (mostly ecclesiastical) are only now beginning to be recognized at their true worth, thanks to scholarly researches by Professor Ramsay Traquair of McGill University. That there was latent in the French Canadian temperament a bent toward artistic expression must have been obvious to anyone who knew the race.

It was to stimulate this bent into positive activity that some years ago there was organized in Murray Bay an exhibition of arts and crafts in which any artist who chooses to do so may exhibit his or her productions. For the past two years this exhibition has been ably managed by Mr. and Mrs. Patrick Morgan, both artists themselves; this year Mr. Morgan and Dr. Henry H. Lyle of New York managed the affair. The presence of visitors' work alongside that of local residents has added considerably to the value of the show. Gradually the number of paintings submitted by French Canadians has increased until this year there were 105 paintings by local artists and 105 by strangers. Thirty-eight of the local works were sold as against twenty pictures by strangers.

By far the most interesting part of the exhibition were the local paintings, especially those by three artists: Yvonne Bolduc, Alfred Deschenes, and Robert Cauchon. Of these the first is the oldest and has been painting longest. Her designs for hooked rugs have long been known to those familiar with this art, and have won prizes at Provincial exhibitions. She is not entirely self-taught, and her work falls in the line of that rather tight French Canadian painting best known abroad in the paintings of Suzor-Coté. Alfred Deschenes, a young man in his early twenties, has been painting in oils for three years with substantially no instruction. In this year's exhibition he included two or three studies of nudes which would seem to have a certain allegorical significance. Most of his paintings, however, are of local things, interiors and exteriors, landscapes with figures skating, paddling a canoe, etc. Robert Cauchon is also in his early twenties. He is the son of a blacksmith whose own work is of the very finest quality, the craft having been traditional in the family for several generations. He has been painting for about five years with practically no instruction. His pictures have a fetching naïf realism which admirably conveys the spirit of the country and the people.

One instructive thought is given by the management of this exhibition. Everything connected with it is contributed by various interested persons. Every cent taken in for objects sold goes to the artist or craftsman, with the exception of ten per cent which goes toward the local parish priest's fuel fund for poor families.

Might not similar exhibitions be organized in connection with other parishes, serving a double purpose: to raise funds and to stimulate latent artistic ability?

HARRY LORIN BINSSE.

FILMS

THE GORGEOUS HUSSY. The romantic career of Peggy O'Neale, the most talked about woman in America during the Jackson administration, is made of interest to us in this film of the post-revolutionary period. The producers have excused themselves from the stricter obligations of historical accuracy in order to show the color and crude vigor of the times to better advantage. Peggy's political significance was great, but more to the cinematic point is the fact that she was loved by three more or less eminent gentlemen in public life. Her devotion to Andrew Jackson and his wife, who is cruelly snubbed by Washington society, is an admirable index to the character portrayed by Joan Crawford. And when love comes into conflict with the governmental principles she shares with Old Hickory, she turns from it and takes a husband of the same political faith as her own. The picture is an excellent fusion of historical and romantic elements, and it has been directed with taste and distinction. (MGM)

FOLLOW YOUR HEART. Add one more operatic lady to the growing list of Metropolitan expatriates in Hollywood! Following in several sets of footsteps, Marion Talley makes her screen debut in this film of the musical Southland, assisted by the fine tenor voice of Michael Bartlett. It seems not so long ago that Miss Talley renounced arias for agriculture; it is gratifying to report that her voice has not suffered in the interim. As usual, the plot of this piece is inconsequential, being a mere ruse to expand a duet into a feature picture. Amid pleasing atmospheric shots of plantation life in legendary Dixie, Miss Talley, an unwilling heroine, sings away the financial troubles of her musical but impractical family. At this writing, she is the least of actresses but her beautiful singing is recompense enough for a deficiency which will be remedied as her screen appearances increase. Besides Mr. Bartlett, the cast includes such dependable players as Nigel Bruce and Henrietta Crosman. Ben Blue, the eccentric comedian, provides some very welcome laughs. If you like good music well sung, the picture will be a complete success. (Republic)

STAGE STRUCK. Those hardy perennials, Dick Powell and Joan Blondell, are in another exposé of what goes on behind the scenes of a lavish revue. This one looks and sounds just like all the others you have seen—or, happily, missed. For novelty's sake, there is the temperamental star who misses the opening night performance. There is also, by some coincidence, the unknown heroine who goes on to save the show, which, frankly, does not deserve to be rescued. And, to make the film utterly unique, there are the sumptuous production numbers which dazzle the eye and keep the mind restfully blank. This is, in short, only the leaden echo of an overworked musical comedy cycle. If you concentrate very hard, you will probably be able to keep this picture distinct from *42nd Street* and others. (First National)

OUR RELATIONS. Proceeding on the assumption that four comedians are better than two, especially when those two are Laurel and Hardy, the producers of this mad opus have given the stars dual roles. Along with Laurel and Hardy, the respectable married citizens, you may now follow the flirtatious antics of their sea-going Dromios. Of course, the quite undignified actions of the sailor twins involve the innocent pair in a maze of complications and all the changes on the familiar mistaken identity theme are rung with gusty humor. There is nothing new in this film but an excellence of an unrefined sort is always guaranteed when these stars go through their bag of tricks. The diminutive Daphne Pollard helps. (MGM) THOMAS J. FITZMORRIS

EVENTS

A TEXAS hen almost loosed international dissension.... She laid three eggs, on each of which was imprinted the flag of Japan. It augured Japanese invasion of the Lone Star State, egg men said. Fearing popular tumults, Japanese papers hushed the news.... To aid in the drive on unemployment, King Edward created the new position of Master of the Robes.... The prostration of England's Foreign Secretary, Anthony Eden, with chicken pox, unleashed nervousness in foreign capitals.... Science faced the future unabashed.... Triumphs were scored in the matter of mechanical cotton-pickers, hay fever nose-guards; fresh hope was held out in the frantic efforts of the United States Department of Agriculture to develop streamlined turkeys which resemble ducks.... Disappointments soured the week.... People could not talk with their friends in Hell last week, as telephone communications with the Michigan town were temporarily suspended.... After trying in vain for three months to repair a primitive auto, a Chicago youth committed suicide.... The donning of gas masks for drills was said to have improved the appearance of many Europeans....

Young student, devourer of newspapers, in an oral examination:

- Q. What are people who oppose the spread of Communism called?
A. Red-baiters.
- Q. Spaniards who burn churches, crucify nuns?
A. Loyalists.
- Q. How would you explain a fellow who opposes the burning alive of nuns?
A. He must be a Fascist at heart.
- Q. Good. Which side in the Spanish civil war should American Catholics incline to?
A. It is difficult to tell. Let me present an example to illustrate the dilemma of American Catholics. A man tries to kill me. Another man endeavors to stop him from killing me. In this situation, how could I tell which one to incline to?
- Q. I do not see how you could. You are hinting, then, that Catholics are in a similar predicament?
A. Yes. You see the Reds are trying to slaughter all the Catholics in Spain. The Insurgents are fighting to stop the Reds from murdering the Catholics.
- Q. What does this confront Catholics with?
A. With a problem.
- Q. What kind of a problem?
A. A baffling problem.
- Q. Did the priests and nuns murdered by the Spanish Reds manifest any indecision about taking sides?
A. No. They reached a decision quickly.
- Q. Did they ever say there was little to choose from between the two sides?
A. No.
- Q. Why didn't they say this?
A. They preferred the Insurgents. They liked the idea of unburnt priests, unburnt nuns, unburnt churches.
- Q. What is a man who urges American Catholics to adopt precautionary measures aimed at preventing Communistic orgies in this country?
A. An alarmist.
- Q. What does he show?
A. He shows a lack of faith in the sublime destiny of the American people.
- Q. What is the sublime destiny of the American people?
A. Well, it's—eh, it's er ———
- Q. Never mind. Why is he an alarmist?
A. Because it can't happen here.
- Q. Why can't it happen here?
A. Because of the sublime destiny of the American people.

THE PARADER.